THE UNITARIAN ADVANCE

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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104 EAST TWENTIETH STREET
NEW YORK

The Unitarian Advance

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Is There a Printer's Devil?

OUR apologies to our readers for the things the printers did with our last two issues! Spirit must ever war with the grosser elements of the merely physical,—and Editorial Aspiration sometimes fails before the stubborn circumstances of the man who owns the printing-press. As we hinted last month, if there be such a thing as a Printer's Devil, (we haven't the least idea in the world what place such a personage fills in the actual economy of an orthodox printing office), some malignant power deserving that name seems to have haunted our destinies ever since we began. Our troubles with the Pruett Publishing Co. are of course ancient history. Everybody knows! When THE UNITARIAN ADVANCE was started on its new basis we contracted with a firm of high reputation then printing a prominent New York monthly magazine and making books for several widely known New York publishing houses, and the results were most satisfactory. But we suddenly learned, the first week in March, that adverse fortune had befallen this house, causing it to suspend business, and we were obliged in haste to secure new printers. Two men connected with The Robert Kerr Press, having formed a partnership, were recommended to us by the former managers as competent to undertake our business, and the work was given them for two months. The result was not satisfactory.

We have now contracted with a large and well-equipped printing office in New Jersey about whose competency there is no least question; so that at last we trust our editorial aspirations may be realized:—promptness of issue, accuracy of proof-reading, and beauty of press-work. But we are sorry to have taxed the patience of our friends so sorely by the last two issues.

This leads up to another confession. We are asked by friends about that Deficit referred to in The Publishers' note of last month. Be sure that it means no falling off in the support of our magazine,—no failure in the steady growth of our patronage. Simply that the unfortunate complications involved in making the transition from "The Unitarian" to THE UNITARIAN ADVANCE cost money,—very much more than seemed reasonable to us,—though the outcome seemed worth while. Experience is expensive, and a good thing inevitably costs more than a poor thing. But THE UNITARIAN ADVANCE steadily increases in subscribers and friends; we have little fear for the future, though the immediate Deficit is very real.

THE PUBLISHERS.

The Unitarian Advance

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IT is a good project to build in the city of Washington a Unitarian church that will fitly represent our denomination and its ideals, and we are glad that the people of the Washington church have entered into this enterprise so pluckily. We are glad, too, that the enterprise is deemed more than a local issue, and that the American Unitarian Association (which is all of us) has contributed so generously to help the undertaking on. Unitarianism is pre-eminently an American idea. Every principle involved in essential democracy, every tradition which makes the destiny of our New World republic different from Old World civilizations, every aspiration which is enfolded in the growing strength and purpose of our people, is logically and radically germane to the ideals and principles at the heart-centre of modern Unitarianism. It is good sense for us not to blur the significance of this fact; and the building of a church at our national capital which shall fittingly represent us is one of the sanest enterprises that our people have engaged in for some time. It is of course an opportune time to push this project, when a good Unitarian is at home at the White House, and the chaplain of the national Senate is a Unitarian; —best of all, when our cause in Washington is maintained by a minister of such commanding gifts and steadfast loyalty to our best ideals.

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WE were not sympathetic with all the details involved in the "Insurgents' Campaign" which played so interesting a part at the annual meeting of the American Unitarian Association, but we are very frank in confessing our conviction that it represents the right and wholesome way of Insurgency, if such there must be, at all. The open method of opposition is always the manliest,—and safest; and our initial instinct of true democracy in congregationalism is outraged with every endeavor to stifle such frank assertion of "other-mindedness." Certainly the prevailing methods of the nominating committee deserved some rebuke. We doubt not that the members of the present committee all meant well, and simply fell into the easy way of a very short tradition. But nothing more absolutely undemocratic could be devised than the recent processes of making up "the regular ticket."

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IT was only three years ago that a resolute endeavor was enterprised to make more democratic the method of the election of officers and directors of the A. U. A. The movement started in the Middle States, and "The Unitarian" was the persistent exponent of the reform. Others were also interested, so that several projects were presented at the annual meeting of that year. The advocates of reform had definite convictions, but they were determined to play fair; and when a carefully selected and thoroughly representative business committee unanimously reported a compromise measure, it was unreservedly accepted by the Middle States people and their friends. The chairman of that business committee stated that their project contemplated a nominating committee that should canvas the desires of the constituents of every section, invite and welcome suggestion, expect nominations from Conferences and other bodies, and then, in a fair spirit, present one or more candidates for each position as the circumstances might make proper. The idea seemed reasonable, and was accepted "on trial" by all the "reform elements."

THE manner of working out the idea has been very different,—the difference increasing from year to year. This year's committee issued no public invitation for suggestions whatsoever, and so far as we know consulted with nobody outside of Boston. In one significant instance, at any rate,—the selection of a Director from the Middle States,—it specifically refrained from consulting with those most interested, although the desire of the Directors of the Middle States Conference to make suggestions for this position has been very outspoken. The gentleman nominated to represent this section is a most admirable man, to whom, personally, no one could take the slightest exception. But his selection left the city of New York and its vicinity, and the active constituency of the Middle States Board of Directors wholly unrepresented. No intimation was sent to the Secretary of the Conference, to any minister of Greater New York, or to any active member of the Middle States board, that suggestion from them was desired; indeed the Secretary of the Conference has on file a letter from a previous nominating committee of a recent year, plainly indicating that the desire of the Middle States directors to make a nomination was deemed an impertinence.

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IN other words, the prevailing method of making nominations vacates to the last degree the theory of democratic selection. The actual fruits of the sincere endeavor for reform in 1908 are conditions and methods much worse than those superceded. The members of the nominating committee living near to Boston do practically all of the work; and that work is to make up a slate without alternatives of choice,—which it is expected will go through without further ado. The sending of the preliminary tickets to delegates is simply a pleasant custom of reminiscence for days when some aspirations toward democratic selection still glimmered in our midst.

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THE American people are just entering into a period of very notable "fiftieth anniversaries." We trust that they may be observed with notable self-restraint. Fifty years ago Fort Sumter was fired upon, the flames of a cruel civil war were kindled, a series of tragic war-campaigns initiated, and a great national issue fought out at devastating cost. Those were days of hot passions and noble heroisms. Fortunate shall we be if after fifty years, a united American people can realize how much of heroism, consecrated loyalty to high ideal and splendid sacrifices for a cause deemed sacred there was on both sides of the great controversy;—and, more than that, how in the heart of both contestants there was a principle of national righteousness and social sanity which is ultimately essential to the perseverance of the American Commonwealth. The writer's first memory of anything relating to the world outside of his childhood's garden was the bringing of the news of Lincoln's death to a heart-broken household. The great majority of people now living were born later than that. It would be a pity if these "fiftieth anniversaries" should anywhere be permitted to awaken old controversies or rekindle old sectional passions. It will be great good fortune if people on both sides of a fast disappearing line should use these occasions to enter into fuller understanding of the motives, ideals, and principles of those against whom their fathers fought. It is at any rate an axiom of liberal religion that while a whole people may be mistaken together, they can never be depraved or intentionally evil in motive or desire. War brings out the worst and the best in people; and the rule proved true, both sides of Mason and Dixie's line, fifty years ago. Our concern today is simply with the best.

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AT a meeting held in the Washington church to launch the new building enterprise, amongst other speakers participating was a distinguished layman, member of the Washington church, and Honorary President of the National Unitrian Laymen's League. It happens also that he is President of the United States of America. He spoke vigorously and frankly in declaring his allegiance to

the Unitarian Church, and his words, reported throughout the country, will undoubtedly help our cause. We are glad that he spoke so well; we like that sort of a Unitarian layman. He did precisely what a loyal layman in our ranks ought to do and would naturally want to do. We would deem it discouraging to assume that there was anything exceptional in this action,—anything demanding peculiar honor or praise. No matter how high the place which a loyal Unitarian may hold in civic or social rank, no matter what dignities, responsibilities or tasks of conspicuous or widely taxing scope may fall upon him, of course it is to be assumed that if a man believes in the liberal faith at all, he will stand true to it,—will use his strength of manhood to help it grow, in precisely the same spirit of loyalty that animates the obscure layman who acts as Sunday School superintendent or teacher in the humblest country parish. The fact that one's religious fellowship is small, misunderstood, and unpopular would not lessen one's measure of loyalty but rather heighten it,—just to the measure of the greatness of the man himself, who stands in a place of high responsibility. We are glad that the laymanship of President Taft rings true. He is in this respect, a man that we may well be proud of. We should, on the other hand, be ashamed of him had he done anything less.

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OUR friends of the Pacific Unitarian Conference, which met at San Diego last month, took time by forelock and passed a resolution cordially inviting the National Conference to meet in San Francisco in 1915. They are wise in giving the idea plenty of time to sink into the minds of their eastern brethren, for we fear that the timorous East will require a good deal of persuasion before accepting the invitation. But we hope that the National Conference, when it meets in Washington next fall, will see that the invitation is given at least the cordial reception it deserves, if an immediate acceptance be out of the question. San Francisco will have a great deal to offer in 1915, in addition to the ordinary,—or should we not say the extraordinary?—attractions of California. It will have a great exposition—to celebrate the opening of the Panama Canal; it will have ample accommodations for a multitude of such magnitude that we shall be a mere drop in the bucket; railway rates will be cheaper than ever before, and there will doubtless be many steamers carrying parties from the eastern seaboard through the Panama Canal. There will be an exceptional opportunity to emphasize the fact that our National Conference is truly national in scope and representation. Many other religious bodies have held national assemblies on the Pacific Coast and it is full time that we should do so. Hitherto Chicago has been our furthest west, and we must remember that to the Californian Chicago is essentially an eastern city. We have hardly dealt fairly by our Unitarian churches on the Pacific Coast in this matter, for they have never had a National Conference nearer them than twenty-six hundred miles; indeed, so far as they are concerned, the National Conference has been rather an "Atlantic Coast Conference." We have a strong group of churches on the Pacific slope. Some of them, notably the First Unitarian Church of San Francisco, rank with the best of our churches anywhere. We ought to give these churches the stimulus which a National Conference would bring them, and we shall hope that this invitation for 1915 will be accepted.

H. W. F.

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NATIONAL FEDERATION OF RELIGIOUS LIBERALS.

WE regret that the meetings of the National Federation of Religious Liberals in New York came so late in the month of April that we could not report them in our May number, and find our pages so crowded in this issue as to preclude even a belated account that is worthy of them. A most excellent report appears in *The Christian Register* of May 11, which doubtless most of our readers have read. New York is a difficult city to make much of an impression upon, with religious novelties. The newspap-

pers are significantly negligent of such matters, and the great multitudes are preoccupied with other interests. Still, the attendance was large at all sessions, and surely Secretary Wendte had prepared a noble program, dealing with live and universal topics, with live men to speak to them. "Unity and the Way to It," was the general topic of the meetings. At the first session, held at the Church of the Divine Paternity (Universalist) Religious Unity was the theme: Dr. J. Howard Melish of Brooklyn, speaking on "The Catholic Idea of Unity: One Church," from the Episcopalian point of view, President Brown of Brown Theological School (Dr. McEwan's heretic) speaking of "The Protestant Idea of Unity: One Faith," from the Presbyterian view-point; and Rev. Samuel A. Eliot, D. D., speaking of "The Liberal Christian Idea of Unity: One Spirit." Dr. Silverman who was to have spoken of "The Jewish Idea of Religious Unity: One Humanity" arrived too late to speak, but gave his notable address at a later session. "How best to promote Religious liberality and a broader fellowship" was the theme of a very practical discussion on the morning following, opened by Rev. J. Clarence Lee, D. D., of Philadelphia, and pursued by various speakers from several communions. In the afternoon "Industrial Unity" was discussed with a minimum of preacher's talk, but straight things said by Miss Vida D. Scudder of Wellesley College, Frederic W. Taylor President of the American Society of Mechanical Engineers, and Hugh Frayne, general organizer of the American Federation of Labor. Thursday evening, the place of meeting was Cooper Union, the theme "National Unity," the presiding officer Rev. Thomas R. Slicer, and the speakers, Henry L. Stimson, Esq. of New York, (now Secretary of War), Dean Henry Wade Rogers of the Yale Law School, and Ex-Gov. Curtis Guild of Boston. Things were not dull. Friday's sessions were held at the Friends' Meeting House at Stuyvesant Square and "International Unity" was the topic for the morning, "Racial Unity" the topic for the afternoon, while the closing session in the evening was a genial Symposium of interdenomination comity, with representatives of nearly every denomination and sect in the country on hand to speak.

For every denomination in the land has religious liberals within its ranks, more or less frankly endeavoring to make their whole body move forward in the way of progress. Sometimes they represent a very small minority; often a very large but not very articulate minority, in notable cases a staunch minority that is by no means quiescent. The National Federation of Religious Liberals had its origin in the Unitarian ranks, where the liberals are not in the minority at all, but its most notable interest and most significent influence is in other fellowships than our own, and Dr. Wendte's skill in making his programs congenial to this larger fellowship is the secret of his very conspicuous success.

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TO MY MOTHER.

My Shrine

By Leila Lyon Topping

There is a quiet inner shrine,
Within whose refuge calm
My soul finds rest and peace benign,
That falls like soothing balm.

There I may ever shrive me fair
From every naughty deed;
Rich benisons await me there,
To cover every need.

Enthroned upon a pedestal
Sits my Madonna fair,
Above her brow serenely calm,
A hovering halo rare!

Not as other mothers are
Is she whom I adore;
Endued with every gentle grace,
And rich in Mother-lore!

Comfort she is, with brooding spell
To soothe each hurtsome thing;
The tender shelt'ring of her heart,
Like an enfolding wing.

Before those searching eyes I quail,—
Ah! How they probe me deep—
Father, grant I may not fail
Their trustfulness to keep!

And when I wander from her side
In worldly paths and vain,
Let the pure mem'ry of my Saint
Lead back to my Shrine again!

Repression or Regulation

BY REV. THOMAS R. SLICER

Minister of All Souls Church, New York

PERHAPS I can define my position by saying that I hold a brief for regulation always, and for repression never, among some people. Of course if a man is insane he must be put under bonds. Immaturity is a kind of insanity, that is, it is so when the immature seek to do the task of the mature. They are stretched then beyond their measure and endeavoring to do that for which they are not competent. But I should be so much inclined against all form of repression as stunting growth and in favor of all regulation as promoting growth that I should make the tests of insanity extremely severe; that is, I should not repress unless those repressed were really dangerous; and the danger cannot be estimated by the surrounding country or people. The danger in every case must be estimated by the man's condition when left under repression or regulation. That is, whatever results to the human soul to which discipline is applied is the standard of measure as to the discipline itself, because the people who want to be protected by some system of repression applied to someone else may have that desire on the ground that they will not take trouble enough with the natural defenses of life. It is always a sign of the weakness of moral condition when the community is eager to pass new laws; to make the bonds of repression instant and manifest is to retard development.

Let me point out what I mean by the contrast between repression and regulation. Without the slightest *odium theological,* I would call your attention to what occurred in England and Holland during the period when religious liberty was shaping its first triumphs. In the Bodleian Library at Oxford there is an old record of the Catalogue kept by the librarian in which this singular fact appears: The librarian of the Bodleian entered in his catalogue the name of every book that was put upon the Index at Rome, that is, the book that was prohibited by the church to be read was the book he would buy. Whether he was right in this or wrong is not to the purpose. Agents appeared in all the Latin countries under the rule of the Roman church to buy up the book the moment it appeared as prohibited by the church and forwarded it to the Bodleian Library. Now, this was not an idiosyncrasy of the librarian himself, for he left, by order of the administration of the Bodleian, the same rule to his successors. The same method was pursued in Holland, and whatever we may think of the history, Holland certainly made a struggle for religious liberty, and nobody knows that better than those who deal with the traditions of this American continent. There was a uniform rule in Holland that applied as in England to the same subject. Whenever the church condemned a book Holland bought it for its libraries. I mention that historic instance for the reason that more than almost anything else this marks the difference between the idea that knowledge is safe and that the soul needs a perpetual guard. One represents repression; the other represents regulation.

How does it come about that the idea of repression has been so popular?—for it is just as popular in the Protestant churches as in the countries under the Roman Catholic rule; the Puritan was a repressionist—very much so. If there was any liberty that he knew about he saw to it that nobody had it until he had tested it. This sort of thing is not a question of location but of temperament, just as it has been said of provincialism that it is a matter not of location but of temperament—we all know there are just as many provincial people in New York as in the smallest and most remote district that could be found. So the Puritan was as much given to repression as those against whom he protested. The moment the Puritans on this shore got over their fright and resistance against the Lord

Bishops in England they found people fleeing before them because they themselves were the Lord's Brethren. It is a mere question of who puts on the pressure. So we have to inquire what it is that makes the difference between repression and regulation; the one is a fascinating life-saving and labor-saving process, and the other is a most beautiful method of development.

In the first place, repression comes from the abiding infidelity in religion to the dignity to which the soul itself is entitled. We do not sufficiently believe in the human soul; we therefore make all manner of restrictions, not that the soul may grow but that it may be saved. Now the law of nature is that the thing that is safe is healthy. So our definition of salvation is moral health; if you have a sound organ in a sound body, it can be left to its own exercise. But not so, say we, with the human soul. From the very beginning we have been devising methods by which the soul shall be repressed lest it be lost, lest it go astray, by which it shall be restricted so that it shall not have liberty. Now the soul is an organ or a function at least of the religious life as much as breathing is a function of the lungs. We have endeavored to bring it under tutelage and guidance instead of into opportunity and development. The law of life is that we reach our development by exercise. This abiding distrust has curious lapses of logic as for instance, thirty years after the landing of the Pilgrims at Plymouth and the establishment of the Puritans on Massachusetts Bay, when the colony devised a method of universal education. Now they believed that man was totally depraved; was it not a lapse of logic to educate the totally depraved? But it points the way of our steps also and this afternoon I am going to take part in a debate with a Catholic, to maintain that the only safety even for the humanly depraved person is to take him out of his depravity, and this cannot be done by putting restrictions of religion on the pages of a science or on the pages of a history. It is this distrust that is at the root of our efforts, not to ameliorate conditions, but to guard against mishap. It is the authority of the strong nature of the martinet. Now you can get a mechanical drill under the martinet but not the snap that goes with the drill of the people who have imposed it on themselves.

Now we are just now in a period where we have a kind of craze of democracy. Universal peace is a dream; universal democracy is an experiment, and in the same ratio, the causes of peace are being regulated and the safety of democracy, which is cultivation and education, has little stress put upon it. We deal in this, as in other cases, science, for instance, with secondary causes. We are not radical in our search for the springs of motive. I have often quoted the old Hindoo proverb that says: "If you dig down and find more roots than one, then still dig down and you will find one root."

So long as a community holds to the method that I have been trying to outline, so long as it believes it can indefinitely repress motives, its method will be the method of repression. So long as a community believes that regulation will be the method to be pursued, it becomes strong. The only thing we have to guarantee to any group of people and to ourselves is not that we shall be safe but that we shall be in the same position as those that desire the largest possible growth by the best possible means. "It is man's perdition to be safe, when for the truth he ought to die," says Emerson. That might be almost indefinitely extended. The only possible way in which a human soul can reach its development is by taking the risk of its development. You say at once that this points the way—and I recognize the danger—to all kinds of extension and development not on lines of permanency but on lines of risk to the immature. I humbly admit that this is not a question with which you and I have to do. The law of life is that we are to feed and grow and develop and enhance by supply of the nutriment of life. Why do we feel some disrespect for the man who is simply trying to aggrandize and improve his place in life? Because he has not found the meaning of achievement. He thinks the addition of more things than he can hold is achievement; whereas only that that makes his nature mellow, his motive fine,

his purpose strong, is a real achievement, and the protest we make is because he has taken the method of repression of the best that is in him by undue attention to the second best that is in him.

Now the only concern that we have in life is that we shall come to our best development by the simplest and most direct and natural way; as for instance, when we multiply the commandments that we shall observe, we have immediately removed from ourselves the commandments that we should not simply observe but should love. "Thy statutes have been my songs in the house of my pilgrimage." A man does not sing the laws if he is afraid of them, or find delight in the commandments if he looks on them as oppressive. But when he takes them to himself he becomes a creative agent in his own right of the things he seeks to bring about. Growth is insured by expression not by repression.

Now what are the limits of regulation? First of all, you cannot reach the level of the community's well-being except by liberty, and liberty repressed is liberty extinguished. Was it not Socrates who said: "I must have the right to do a great wrong that I may have the power to do a great right?" That was a wonderful truth and the fact that it was said four centuries before Christ does not make it any less true but rather the contrary. It is the same truth that Channing uttered when he said of a man: "I would rather he should do wrong by his own assurance than that he should do right by mine," because it is the old distinction between the thing done by the immature and the thing done by the creator. You are simply marching on a line and if the line were not there you would straggle. If you are going by rule of thumb and have no rule in the eye, you are lost. The reason they pay some men enormous daily wages in the great steel companies, men who are captains of a gang busy with the shifting of great shafts, is that these men are able to carry in their eye the right color of the heat. You cannot do mechanically what is the gift of genius. Genius belongs to the soul; the rule belongs to the calculating finality of the mind.

But, you say, all manner of mistakes would be made if there were no repression. Of course. Human history is the history of human mistakes and the only reason it ever gets to a second volume is that some of the mistakes get corrected. Every scientific man knows that more is learned by the mistakes than any other way. Every scientific book has to be rewritten every ten years—every theological book every five years. The history of human error is the history of human progress and you have to run the risk of mistakes in order to learn the thing that is on the next page.

What, then, is progress? The process is to put all the force of life upon the motive of life. I say that with deliberation, for the reason that for the most part people have not much motive but think to have their liberty by experiment. But if they have found out that things are good because they have tested them, that is well. For the most part, however, there is not much motive in the life of the men and women with whom we come in contact. They get along from day to day making about the best terms they can. They are in the position of people who have had to surrunder and are lucky if they can carry out their side arms. Now that is not the intention of the great God that we should be so perverted in our strength that we can make any kind of haphazard compact that comes along. That is not in the interest of self respect, nor is it on the line of personal development, or even on the path of personal knowledge. All the interests of life are enhanced by taking the risk of life and searching for motives for living that are not simply a meek adjustment to what we call unavoidable conditions. Some of you may say or think that it is all very easy for me to preach about this because it is my job. If that were true I should not be preaching, if I had no better reason than that. The idea that prevails with regard to the minister that that is the habit of mind is not true. I take the risk of your displeasure when I say that the only growth that can come to you is on the line of risk and not on the line of repression. Every explorer runs the risk of being lost; the man who sails the sea, a

mere microscopic presence in the midst of the great tumult looks for another shore on which he shall land in safety. I was reading to my class a week ago that Emerson put into his journal when leaving Liverpool for New York that he was about to resume his life in America. I was struck with the wonderful composure of a man who had separated himself from his task—for he had at this time determined to leave the ministry of religion as far as the church was concerned and was about to throw himself upon the public to see whether he had anything to say that they wanted to hear—I was struck with the composure with which he embarked, in a time when they could only tell by a message sixty miles away what the weather was on the coast, in a little ship of 516 tons, a mere cockleshell, tossed in continuous tumult almost from shore to shore and he sat there meditating the rights of the human life for the human soul and putting them into a journal that he had no idea that anybody would ever read. It seemed to me the very texture of the man who does not need to be taken care of, of the creative soul in the very act of creating life.

We are in the midst, I say, of what some people dread, namely the universal rule of democracy. I do not dread it. I dread having no methods by which it can be taught. It does not need repression, it needs education. What we need is wise regulation for the immature, and the largest liberty to induce their maturity.

When the human being who has gone up the path of God comes to the point where he can make of the commandments the center of his journal; when he realizes what Jesus said: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him" not "he it is that is afraid of me"; when he realizes this, he finds peace through power, liberty by its exercise, and the highest motive engaged upon the finest task.

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—There is a perennial nobleness, and even sacredness, in work.

—*Carlyle.*

THOMAS WENTWORTH HIGGINSON.

THE Commonwealth of Letters has lost an honored patriarch and noble sage in the death of Thomas Wentworth Higginson, and every good cause of humanity and progress has lost a faithful friend. The Unitarian fellowship loses a genial and affectionately esteemed layman who began his career as a clergyman in our ranks. He was a classmate in Harvard's Divinity Schol of Grindell Reynolds and William R. Alger, and a schoolmate of O. B. Frothingham, Samuel Longfellow, and Samuel Johnson. His first pastorate, and only one distinctly Unitarian, was at Newburyport. At Worcester he had charge of a Free Church from 1852 to 1858, and in the middle part of his life has affiliation more with the Free Religious Association than with the Unitarian body, though in later years he was a regular attendant of the First Church in Cambridge. After his Worcester pastorate his life was devoted to literature and good works; one of the most inspiring and genially helpful men in *real things* for religion and progress that the vicinity of Boston and Cambridge contained. Almost every Unitarian hymn book contains at least two of his hymns, the more characteristic of which we publish.

The past is dark with sin and shame,
  The future dim with doubt and fear;
But Father, yet we praise thy name,
  Whose guardian love is always near.

For man has striven, ages long,
  With faltering steps, to come to thee;
And, in each purpose high and strong,
  The influence of thy grace could see.

He could not breathe an earnest prayer
  But thou wast kinder than he dreamed;
As age by age brought hopes more fair,
  And nearer still thy kingdom seemed.

But never rose within his breast
  A trust so calm and deep as now:
Shall not the weary find a rest?
  Father, Preserver, answer thou!

'Tis dark around, 'tis dark above,
  But through the shadow streams the sun;
We cannot doubt thy certain love;
  And man's true aim shall yet be won!

Is Unitarianism A Religious Movement?

BY CHARLES W. CASSON.

THE quick and easy answer to the interrogation is "Yes." A straight affirmation is always the shortest distance between two points, if one flies by fancy, instead of following the winding of the road of facts. Likewise is it a cheap and effective defence from the arrows of argument that quiver on the bow-strings of the orthodox head-hunters of today. It is the password that gives immunity.

In regard to this particular question there is perhaps small doubt of the rightness of the affirmative answer, in the minds of the majority. The answer is automatic. Most of us consider that the tag tells. Whatever is done in the name of religion must be religious. Whatever is done without regard to its sacred formulas must be irreligious. So of course Unitarianism is a religious movement.

And since religion is an all-inclusive term, it may be so regarded. Religion is life, and all of life. There is but a single center of light and force, and from it come all illumination and all movement. Every act of life, whether of the individual or the social mass, is but the manifestation of the one God-power. There is no stir of soul anywhere but is the expression of the living God.

But after this pantheistic preface, one might rightly state that religion has its own distinctive meaning. To diffuse the term so broadly that it means everything, is in reality to make it mean nothing. One great fault with liberalism has been that it has spread its religious emphasis so widely that it has had very little weight at any particular point. It has never focused either its faith or its force.

Religion is the active loyalty to the ideal. It is the voluntary attempt upon the part of the individual to eliminate the difference between what is and what ought to be. It is the consecration to that cause and task that promise the largest fulfilment of the will of God regarding mankind. It is, subjectively, the thrilling consciousness of the union of self with God in nature, task and destiny.

Whether or not what we know as Unitarianism fits up to the requirement is an open question. That it has done so in the past may be taken for granted. When it represented the stalwart convictions of men who were willing to face opposition, misunderstanding and persecution on behalf of their ideals, it was well worthy of the name of religion. When loyalty meant loss there was religious reality.

It might be stated right here that the reality of religion may be guaged by its cost, just as the speed of a boat may be reckoned by the degree of resistance felt by the bow. Religion is action on behalf of the right, movement toward the good. Where there is no resistance, no cost, no opposition, there is in all probability no religion, either. There is no religion in *standing* for truth and justice; religion enters with effort and movement.

The term Unitarianism represents three distinctly different ideas, which fact must be considered before we indulge in any rash affirmations. For convenient division and remembrance, these may be stated to be a commemoration, a corporation and a conviction. All that is implied by the term is included in this classification, and between the three divisions there are distinct lines of difference.

Unitarianism is a commemoration. It is the perpetuation of a theological distinction affirmed and fought for in the days of the past. It is reminiscent of the convictions and conflicts of those who dared deny the popular conception of deity, and in the face of ignorance and opposition made declaration of the oneness of God and the divinity of man. In those days of costly loyalty the Unitarian movement was essentially religious.

But religion is not to be inherited. There is no present merit in past achievement. The deeds of the fathers have no effect on our religion today than that they give the greater chance of heredity. No amount of hero-worship can be a sufficient substitute for playing the hero-part oneself. Whatever may have been the

splendid, religious attainments of our Channings and Parkers, as Unitarians we can claim no part of their deserved fame.

The present tendency among us to pay tribute of praise and reverence to the past is not a healthy one. Whoever faces the past must needs turn his gaze and his attention from the living issue ahead. Whoever faces the living issue ahead of us at this time will find no time to spend in glorification of the past, or its heroes. It is only after the battle that the dead are gathered and buried, and many years after that monuments rise in their honor.

It is well, indeed, that we appreciate and continue the work of the brave and devoted men who fought for truth and right under the Unitarian banner in the days gone by, but let us not for a single moment be deceived by the idea that such reverence or appreciation approximates to or is a substitute for religion. It was *their* religion; it cannot be ours.

Then, again, Unitarianism is a corporation. On the material side, the word represents a financial corporation, having charge of an endowment fund, and collecting systematically contributions from the churches bearing the name for the purpose of further developing the cause. And each Unitarian church, in a smaller degree, is practically the same sort of an organization or corporation.

It may be readily seen that the material machine is absolutely necessary to the progress of the most idealistic movement. To belittle would be absurd. Idealism requires a financial pedestal. The religion that does not express itself through concrete contributions has not passed the first stage of reality. Money is the modern key that opens the door of opportunity to the man who has some message to declare to his fellowmen.

But the very instant that the material in any way interferes with the expression of the ideal, or takes precedence of it in importance, it becomes evil. Where the corporation is bigger than the conviction, and where endowment is built up at the expense of curbing forceful enthusiasm, and where the gift of one rich man is counted more important than the loyal effort of many poor men, the corporation, whatever its name, immediately puts itself on the religious level of the Standard Oil Company.

So far as the American Unitarian Association is concerned, this is precisely where its present and greatest danger lies. The demand and emphasis of the administration, it is to be feared, are for shrewd business in running a machine whose success is to be guaged by the financial statement at the end of the year, and the number of new wheels which may be attached without interfering with the financial inflow.

But according to this standard, convictions may be very inconvenient. Whatever affects the source of supply is to be frowned out. Progressive ideas concerning wealth and property and social justice are to be rigorously avoided. They unsettle business and destroy the confidence of the contributing constituency. It must be certain that nothing will be done to disturb the present industrial order, since a million or so of funds are dependent upon it for income.

It will be seen that the larger our endowment and the richer our contributors, the greater will be the need for conservatism of expression, and the quietude of industrial action. And however much we may protest our freedom and open-mindedness along these lines, it is absolutely inevitable that we fetter ourselves, by the adoption of any policy that seeks money first, and the use of money afterwards.

Moreover, this policy is at direct variance with the religious spirit. If we are going to put our faith in the endowment of the dead, and in the generosity of the few rich, we shall hardly find it possible or deem it necessary to put our faith in the living God who expresses Himself in the truth-convictions and justice-demands of the lowliest of mankind. Such a course is distinctly irreligious.

There remains the third idea. Unitarianism stands for a conviction. It represents that new consciousness of truth and justice that transforms our conceptions of life and duty. It means the worldwide stirring of those who at last rouse to a consciousness of their divinity, their freedom and their responsibility, and who prepare to take their part in

bringing in the kingdom of heaven in the personal and social life of mankind.

The word conviction is the most significant one that can be used. It means that there comes to every one the forceful consciousness of right and wrong,—of right to be assisted and wrong to be resisted. Whatever may be the clamor of the crowd, or however great may be the cost of obedience, the conviction commands the attention and unswerving loyalty of the religious man. His active compliance is the only sufficient test of the reality of his religion.

The Unitarian movement, at its heart and center, is the association of those who feel this conviction and who have vowed their loyalty to it. Although feeling, as Carlyle has well put it, that "a man is sufficient for himself," they form a fellowship of endeavor because they know that "ten men, united in love, are capable of being and of doing what ten thousand men, singly, would fail in."

Unitarianism is said to stand for truth. But truth is not religion. Even the search for it cannot be said to constitute religion. The religious element enters when a man uses a truth, or his knowledge of it, to perform useful service on behalf of his fellowmen. The possession of truth no more makes a man religious than the possession of wealth makes its owner generous. Truth is a tool to be used, and in the using of it there is religion.

Unitarianism is said to stand for freedom. It is a fundamental principle of the liberal faith and fellowship. It is the essential condition to religious achievement. But freedom is not religion. Religion enters only when we use our freedom in setting others free. The religiousness of liberty is in its use, and not in its possession. Better a slave, struggling, than a free man, slumbering in indolence.

Unitarianism is said to stand for character. It is one of our favorite words. And it is indeed a privilege and a duty to develop one's self to the fullest degree of culture and strength. But character in itself is worth little unless it fits one for strong and valiant work on behalf of the weak and uncultured. A man may be strong, pure, cultured, but unless he uses these qualities in forceful service of those who lack them, he cannot be called religious.

Is Unitarianism a religious movement? Insofar as it is the perpetuation of an impulse given years ago by those who fought for truth, no. Insofar as it is a sect of selfists, priding themselves on their individualistic independence, no. Insofar as it centers in and emanates from a financial organization that puts a coin above a conviction, and which is more interested in its own fences than in the call of God beyond them, no.

But if Unitarianism is that movement of brave men who dare to be true to their own conviction of right, whatever the cost of their loyalty, yes. If it be the concerted attempt to interpret the Fatherhood of God and the brotherhood of man into terms of social and industrial relation, yes. If it be the united response of those who know themselves the children of God to His call for service in the fulfilment of His will and the bringing in of the kingdom, yes.

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—It is well to have visions of a better life than that of every day, but it is the life of every day from which elements of a better life must come.—*Maeterlinck.*

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A SONG OF THE FUTURE.

Sail fast, sail fast,
Ark of my hopes, ark of my dreams;
Sweep lordly o'er the drowned Past.
Fly glittering through the sun's strange beams;
Sail fast, sail fast.
Breaths of new buds from off some drying lea
With news about the Future scent the sea;
My brain is beating like the heart of Haste:
I'll loose me a bird upon this Present waste;
Go, trembling song,
And stay not long; oh, stay not long;
Thou'rt only a gray and sober dove,
But thine eye is faith and thy wing is love.
—*Sidney Lanier.*

———o———

—I do not call reason that brutal reason which crushes with its weight what is holy and sacred, that reason which delights in the errors it succeeds in discovering, that unfeeling and scornful reason which insults credulity.—*Joubert.*

Longwood Meetings of Progressive Friends

BY FREDERICK A. HINCKLEY.

A BEAUTIFUL little tract of land, of several acres, in Chester County, Pennsylvania, about thirty miles southwest of Philadelphia,—this is Longwood. A cross-road cuts it into two parts. On one side is a Meeting-House, with well-grassed fields, with occasional trees, and sheds and fences for the hitching of horses. On the other side is a cemetery.

A company of people, who for nearly sixty years have held an Annual Meeting, to listen to an adsolutely free and fearless presentation of thought on the vital issue of the hour, by those qualified to speak, followed always by free discussion from the floor,—this is what is meant by Progressive Friends. They are called by this name because in the beginning they were members of the Hicksite Friends, who withdrew in order to have greater freedom in the service of the Anti-Slavery Cause. Today the name has no limiting significance. It may be said to mean now Friends of a Progressive Humanity.

It was in 1853 they came out, and thus began the independent movement, fittingly called, Progressive. In general terms they declared in religion for the Fatherhood of God and the Brotherhood of Man. Since that time whatever has claimed a hearing in the name of religion or of moral reform, if sincere, has found a hearty welcome at Longwood. So that the Annual Meeting, which usually comes during the first or second week of June, has become a kind of Mecca to which the people from every direction drive in their carriages, or in these later days we may add, their automobiles. It is a picturesque sight when the house is full of people listening to speeches, and the fields about it are thick with carriages; or when in the noon intermission the crowd gathers about the tables spread upon the lawn, or in little family groups under the trees, for luncheon. Many of the old time Friends have passed on to other scenes, the peculiar garb of the Friends has disappeared, but there is always a body of earnest souls whose thought is Truth, Justice, Brotherly Love, sought in perfect sincerity, and the utmost freedom of utterance. There is no constitution, and there are no precedents from the past, which each meeting accepts, unless it chooses by special vote to do so. But the main purpose of the gathering, and the spirit in which it has been, and is maintained, are sacred to all. Indeed most of us go to Longwood, from year to year, as to a spot which has become greatly endeared to us by the associations which gather about it, and the purpose to which it is dedicated. The meeting has for officers, a Presiding Clerk, a Recording Clerk, a Treasurer, and a Business Committee chosen each year. There have been five Presiding Clerks,—Joseph A. Dugdale, Oliver Johnson, Charles G. Ames, Charles D. B. Mills, and the present writer, who has served without a break for twenty-six years. I mention this latter fact, because it strengthens my testimony when I say that I have never known the Longwood Meeting to lower in the least its ideal of free, public discussion, in finding the truth concerning the great movements which from time to time strive for the upbuilding of larger human opportunitv and more exact justice between man and man and men and women.

But after all, the most correct idea of Longwood will be acquired from reading the names of some of the speakers who have been heard there, and some of the subjects which have been presented. Theodore Parker came in 1855, the year of the dedication of the Meeting-House and grounds, to deliver the burning message of his great soul. Garrison came in 1857 with his message: "My county is the world, and my countrymen are all mankind." Parker returned in 1858 giving four sermons on the Progressive Development of the Conception of God in the books of the Bible. Before the Anti-slavery era was closed Garrison had come numerous times. Col. Higginson came

with his early fire for human liberty, and Theodore D. Weld, one of the most forcible speakers, as he was one of the noblest of souls. Theodore Tilton came in his best days, and Robert Purvis, Anna E. Dickinson, and Geo. Thompson. Among the representatives of the Woman's Rights movement have been heard, some of them more than once, Lucretia Mott, Susan B. Anthony, Lucy Stone and Mary A. Livermore; in more recent days, Anna Garlin Spencer, Florence Kelly, and Alice Paul. Wm. Henry Channing came with his spiritual presence and power, and Frederic Evans to represent the Shakers. On the Labor question, Terence V. Powderley was heard in 1890, while head of the Knights of Labor. In 1894 came Henry George, the prophet of the Single Tax. Since then, John Spargo and Mr. and Mrs. J. Phelps-Stokes have spoken on various phases of Socialism. And last year, John Haynes Holmes took for his subject the Social Unrest. In the 90's Mrs. Gestefeld from Chicago and Miss Dyer from Philadelphia were heard in advocacy of Mental Science. In recent years, the younger Wm. Lloyd Garrison pleaded for Free Trade, and ex-Gov. St. John, of Kansas, for Prohibition. The Peace movement has always had abundant advocacy at Longwood, notable among the more recent speakers having been Mr. and Mrs. Edwin D. Mead. It is impossible to go on with the list. Suffice it to say that nearly every great movement in thought and life has had a hearing during the last sixty years at Longwood.

Not only have these, and other speakers been heard, but there has been invariably an intelligent and very earnest discussion from the floor. The ten-minute rule has always been adopted, and under that, and with no other restriction, it has been easy to secure the best results and establish a sense of fair play in all. Tried by the crucial tests, Longwood has stood true to the democratic ideal. While sometimes some have felt their patience tried a little by such speech as occasionally creeps in where free discussion prevails, I can testify of my own knowledge of what is now nearly one half of the lifetime of the Longwood Meeting, that we should have missed the expression of many noble and instructive thoughts had our rule been less broad and inclusive. There is nothing for which I honor Longwood more than the fact that it has educated us to listen respectfully to every honest soul; nothing for which I shall always love it more than for the beautiful way in which I have seen it embody, and live, the democratic faith.

The value of such a meeting once a year is great anywhere, but its influence in a rural community is inestimable. I have known persons to come a distance of fifty miles to attend the Longwood meeting, and I remember one occasion when a noble soul not blessed with much in his pocket-book, if indeed he had a pocket-book, walked from North Carolina rather than miss one of the meetings. The thoughts which are carried each year in every direction from this centre of inspiration touch the lives of a large number and strengthen good impulses in many. They set people to thinking, and that is one of the noblest of services.

I feel how inadequate what I have written is to convey to others my own feeling concerning Longwood; there are so many memories of noble souls who have helped to create what I may call the atmosphere of the place and the meeting; an atmosphere which has in it heroism, great resolution, a fine idealism. I count among the happy privileges of my life, my connection with this movement for the seeking of Truth, the decreeing of Justice, and the spread of Brotherly and Sisterly Love.

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PRAYER.

Not supplication but communion,
And love, the shrine;
Not telling beads, but childlike union
With the Divine.

'Tis feeling what no words can capture,
Though music-shod;
It is the spirit's holy rapture
That God is God.

—*Gottfried Hult.*

———o———

—Truth must be ground for every man by himself out of its husk, with such help as he can get indeed, but not without stern labor of his own.—*Ruskin.*

RACE PREJUDICE

BOOKER T. WASHINGTON AND OTHERS AT THE NEW YORK UNITARIAN CLUB.

IT was not exactly a polyglot occasion, so excellent was the English spoken by all the guests, but the last Unitarian Club dinner for the season certainly brought together an interesting group of non-Anglo Saxons, whose theme was very fittingly "Race Prejudice." The program was evidently attractive, for by far the largest attendance of the season was present at this meeting,—and though the speaking was much longer than usual all stayed to the end, and interest did not flag—which was partly because Booker Washington came last.

The first speaker was M. M. Honda, editor of *The Oriental Review,* a most gracious and fluent child of flowery Japan. "The people whom I have the honor of representing this evening," he said, "have been so well received, so generously treated, in fact almost spoiled, in this country that I feel tempted to say that my theme tonight ought to be, not race prejudice, but race preference. We are very insignificant in the size of our country and in the size of ourselves and if we have anything big in Japan it is our admiration, or our idea of ourselves.

When we came into contact with the Asiatic civilization fifteen hundred years ago we had no culture worth retaining, therefore it was not hard for us to learn with great aptitude, first from the Koreans, then from the Chinese, and then afterwards from the Indian people, and since then, about three or four hundred years ago, we had an opportunity of learning a great deal of the Occidental culture from the Portuguese, the Spanish, the Dutch, etc. And recently we have been learning from the American people, English, Germans, French and all modern civilized nations of the West. Because we ourselves have originated no such civilization of our own our secret of success has been entirely in assimulating whatever good other people have had. If flirtation can be defined as attention without intention, the secret of our adaptation and assimulation must be based upon admiration without appropriation.

If we learn from others and take whatever is good in others that, it seems to me, is the best way of escaping from the curse of race prejudice if there is anything of the kind in this world. In my mind whatever is properly called race prejudice is not really race prejudice. It is really conflict of interest, political or otherwise. The Japanese have been almost too popular in this country until recently, even in San Francisco, and when there was a labor issue people began to call that race prejudice. It is really labor prejudice or labor conflict and I do not think it is good to give the obnoxious name of race prejudice to something that is not race prejudice at all.

The second speaker was Prof. Alberto Pecorini, a representative of Sunny Italy. Prof. Pecorini began by acknowledging that he did not look like an Italian, and had been told so several times, during the evening. But he was a true child of Rome, and proud of his heredity. Among other things he said:

As I understand it a race prejudice is something very wrong that has growth in something that is very good. There are two extremes in this matter as there are extremes in everything. There is such a thing as race timidity and there is such a thing as race over-pride. Race prejudice exists just because these two extremes exist.

I think that there are very few Americans that do not understand that the Italian Republic today is perhaps the most interesting phenomenon in the development of mankind; a nation which has thirty centuries of history and was born three times. You know the history of many nations and races that have come into existence, have produced great and good things, have given their contribution to the world and have died and the contribution that they made has passed over

to others in following generations. Now here is Italy, practically the only example of a country or a race that three times comes before the world always with a new message. We know that whatever law and order we have in this western world is largely due to our Roman ancestry and whatever sense of art and beauty is largely due to our Italian Art of the Renaissance. Italy this year, the third Italy, is fifty years old. And in fifty years it has gone ahead wonderfully. It has sent five millions of its children abroad and yet it has increased its population to thirty-five millions within its borders.

We have two millions of Italians in this country, 50,000 in this city, and within a few years there will be one million Italians in this city.

That there is a certain prejudice against Italians in this city is perfectly true. We hear it said every day that Italians that come to this country are of the lowest class. Well, that may be in a certain sense true, but it is the best raw material that this country can desire. Perhaps you never stop to think what it means to a man in southern Italy or Sicily who has in all his possession about twenty-five or thirty dollars and sells his little house and sells everything, and borrows some money, and comes over here, fifty times out of one hundred, illiterate, without knowing English, without knowing where he is going to work, but knowing that he has got to work because the very first Saturday he has got to send some money abroad to his family and children. It takes a great deal of courage for a person, and a man who has that courage is the man that this country needs.

When we see a man working in the subways and we are glad to think that that man is not a true representative of the best people that Italy has today, let us think that the faithful workman who works and excavates the subway for the city is a great deal nearer the highest type of Italian than is the loafer of the corner, who peered at him with contempt, is of the highest type of American manhood.

The chief reason for prejudice against the Italians in this country is found in the fact that a certain type of criminality among them has been very largely advertised. I will say right here that Italians as a rule are not any more criminal than any other race.

I think that a great deal of this deplorable criminality could be done away with if only Americans would try to understand Italians better; try to understand their methods better, and try not to look upon them so lightly as they do in many cases.

The next speaker was to have been Rabbi H. P. Mendes of the Shearith Israel Synagogue. On account of ill-health he was unable to be present, however, but was represented by his colleague, Dr. de Sola Pool, who brought Dr. Mendes' address with him and read it in a very graceful and earnest manner—a vigorous plea for the cause of the Jew, his great contribution to the civilization of the modern world, the wrong done him by the unjust belief that the Jews were responsible for the death of Jesus, and the unreasonableness of holding all Jews responsible for the failings of some of them.

And last of all, and most enthusiastically received, was Dr. Booker T. Washington. He said, among other things:

There are some very interesting manifestations of race prejudice as one will observe if he happens to belong to a group of humanity against which what is called racial prejudice, sometimes manifests itself. One of the most interesting things about racial prejudice is the difficulty of finding an individual who acknowledges that he has got any prejudice. I have never found a man who would look me in the face and say, "I have a prejudice against you as an individual or your race." It is always the other fellow. And it is an interesting thing to get one to the point if he gets where he would disassociate himself from the subject and look at it from an objective point of view. He can get a lot of fun out of it.

At one time in our lives, however, I suspect we all cherish prejudices of one kind or another. I remember the time when I didn't think it was possible for a Methodist to go to Heaven. I was raised

a Baptist and so there was a certain number of years in my life I didn't think it possible for a Methodist to go to Heaven. Nobody could argue me into a different opinion. I did not change my opinion until I had the opportunity of coming into contact with men and women of other denominations, noble people.

It is a curious thing that while the North thinks a good deal of the negro in a certain way, in the matter of labor,—that fundamental concern of a willingness to give him a chance to live, it is the South that gives him that chance. The South in the abstract does not like the negro race. Yet you will find that every colored man or woman has some white man or white woman who will swear by them, although they do not like the negro race. I soon found that I would have to choose between one or two courses so far as the result of race prejudice upon my life was concerned. I would have to go about seeking insults,—going about all the time with a chip upon my shoulder, hating every person with a white skin. Or I should have to choose a different course, a course that would make me overlook seeming insults, a course that would make me see the good in people and not the evil in people.

Early in life I was a slave, but of all forms of slavery there is none so narrowing as that form of slavery that tempts a man to hate another because of his race or his color.

The advantage in being the disadvantaged race is in bringing that disadvantaged race into contact with the best souls on earth. Now, the negro has the advantage of coming into contact with the best people of this country. It is the great big souls that are not afraid of having their social, financial, or other standing lowered by coming into contact with the negro. And so my people have come into contact with the very best people that exist. And then sometimes this element of racial prejudice furnishes an incentive for an individual to do his best. How well do I remember when as a child I heard it whispered about that a negro child could not learn to read or learn to write and then I made up my mind that there was one negro child that would learn to read and learn to write. Still later it was advertised about that a negro could go to school but he could never build a prosperous and large educational institution. And then again I said: at Tuskegee I will show that a negro can build a prosperous and large educational institution.

There are one or two things I have learned in reference to my work and one of these is that you can't argue racial prejudice away. It is simply something that has to be lived away. But we have never made much headway by advertising our troubles overmuch. I heard a colored minister once pray and the burden of the prayer was this "Lord, bless this downtrodden race," and I said, "Why do you want to call yourself a downtrodden race? What good will it do? And why do you tell the Lord?" A banker does not advertise his troubles. My opinion is that it pays us all to advertise our success as a race rather than our difficulties. Now with us as a race you will find, we are finding, that in proportion that we get hold of something that the other fellow wants race prejudice disappears. I am persuaded that when we get hold of something, product of mind, product of hand, product of heart, race prejudice disappears. The places where there is the least racial friction are the places where the black man and the white man do the most business together. Where the negros have the most bank accounts, where there is interchange of commercial action that friction disappears between the races. I know there is prejudice in the South. Nobody needs to try to overlook that fact. But the greatest example of a people overcoming prejudice is in the case of the white people in our Southern states. Think of it! A few hundred years ago there were brought over here from the jungles of Africa a people whose color was different from the white people, who knew nothing of the language, nothing of the religion. And now, within a space of two hundred years nine million people settle down among the white people.

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CONDUCTED BY REV. JOHN HAYNES HOLMES

Wanted—A New System

IF there is any one heresy in our day which is commonly regarded as worse than another it is the belief that the present order of industrial society is essentially unjust and undemocratic, and must sooner or later, by a process gradual or immediate, by methods peaceful or violent, give way to a new and better order. Just suggest that there is something fundamentally wrong with the present system, and that revolutionary changes must be made, not merely in the men and women who comprise the system, but also in the system itself, and at once you are denounced as a dangerous agitator, and called an "anarchist" and "socialist"—as though these names were still epithets of opprobrium! It would seem, to hear some men talk, that our present industrial order were some kind of a divinely-ordained institution, which came full-fashioned from the hand of God, as Minerva sprang "full-panoplied" from the brow of Jupiter, has existed unaltered from the beginning, and is destined so to continue until the end of time. If there are evils—they are superficial and can be easily remedied. If there is injustice—it is accidental and can be speedily remedied. The system itself, however, is perfect and therefore must stand without change "as it was in the beginning, is now, and ever shall be." The Catholic superstition regarding the sanctity of the church and the Protestant superstition regarding the infallibility of the Bible are halting and feeble expressions of human faith as compared with the innocent capitalistic superstition regarding the perfection of society as it is organized at the present day. And yet, if there is any one thing which is evident, from an historical point of view, it is that the existing industrial order is only the last of a long line of social systems, which one by one have "had their day" and then, in the due course of evolutionary transformation, have "ceased to be," and therefore, unless the future is wholly to belie the experience of the past, must sooner or later yield to still another and better structure; and, if there is any one thing which is imperative from the moral point of view, it is that this present industrial order be condemned and superceded at the earliest possible moment.

For confirmation of this assertion of the essentially transitory character of the existing industrial order, we may turn to a multitude of counsellors. Nor are these counsellors, as some suppose, mere street-corner demagogues, or journalistic "muck-rakers," or half-baked enthusiasts, who have no "standing" in the community—whatever this majestic word "standing" may be taken to imply! On the contrary, many of our wisest leaders, who hold positions of honor and distinction among their fellows, who could never be described, even by the most reactionary and timid persons, as agitators or fanatics, and who would themselves be the first to deny their association with "red-reformers" of any kind, are among those in our day who are convinced that a new and better social order must supercede the one which now exists, and are seeking therefore not the reform but the reconstruction of society. Two of the most conspicuous and notable of these prophets of a new day are Washington Gladden and Lyman Abbott, both of them men of advanced age and long experience, both of them ministers in good and regular standing in a great Orthodox communion, and both of them revered and trusted throughout the country as teachers of trained intelligence, sober judgment, perfect poise of temper, and unquestioned purity of motive. It is interesting to notice what these men have been saying lately about the present situation in the world of industry and the prospects for the future.

NEW YORK LEAGUE.

THE New York League held a large and enthusiastic all-day spring meeting at Unity Church, Montclair, on May 5.

In reviewing the religious happenings of the month, Mrs. Hancock spoke of President Taft's eloquent plea for the new Unitarian church at Washington; of the consecration of the Cathedral of St. John the Divine, and of the church and taxation.

An account of the Montclair Outdoor School aroused much interest and at the luncheon hour many women visited the school. There are now 27 of these schools in America and many in Germany and England.

Rev. Anna Garlin Spencer addressed the League upon "Causes of Poverty." Mrs. Spencer defined poverty as a condition in which the standard of living is below health and work efficiency. We realize today that we have manufactured paupers by generations of unwise giving. 30 years ago the charity organization came forward standing for the disciplinary and educational view of charity. Now the social causes of poverty are recognized and our present attempt is to change the environment which causes it. This attitude has brought about the founding of many remedial organizations. While we study poverty as a social disease we can not ignore the fact that personal causes of poverty still exist.

The physical causes of poverty are sickness and unemployment. Nearly one third of the wage earners of New York have not money for a food supply equal to that required by law to be given to the paupers of England.

Mental incapacity is a serious factor in poverty and most of this is wrought by a bad environment. Only a small number of children are born feeble minded but over stimulation of nerve centers, lack of sleep, and lack of food bring about this condition.

In studying the immorality of poverty the underlying causes must be remembered. Certain occupations tend to inebriety. The great majority of human beings have never had a fair chance. The dance hall problem shows that leisure must be provided for as well as work. The great black plague of prostitution is a producing cause of much social demoralization, subtle and persuasive. We are blaming the individual less rather than more and realizing that we must take hold of these problems as a whole community and that no few human beings can be allowed to monopolize the earth, or water, or air.

A collection of $44 was taken for the expenses of the Unitarian services at Poughkeepsie. A second session was devoted to the annual reports of the League and of the 22 Alliances which form the League, and to the installation of the new officers.

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In the "Outlook" for March 18, 1911, page 589, Dr. Gladden has an article entitled "Industry and Democracy." In this article, he traces briefly the progress of the great principle of democracy, and shows how this principle has received "the most unreserved expression in our own country." But "there is one department of life," he continues, "and this the largest interest of all, which has not been democratized. Our industries are still largely on an autocratic or feudalistic basis." Describing what he means by this assertion, he points out that, under the present system, "the capitalist manager assumes the exclusive right to fix the rate of wages, the hours of labor, the conditions under which the work is done." The terms of labor constitute an ultimatum, which the employer presents, and which the workingman can take or leave. "Under such a regimen (the employee) becomes a beneficiary, a dependent; reversing Sir Henry Maine's phrase, he has gone back from contract to status; he is not a free man; he has sunk into servitude. This is what I mean when I say that the basis of our present industry is feudalistic."

Now it is this system of industry which Dr. Gladden declares cannot endure, and ought not to endure if it could. "We have been trying to correlate," he says, "a political democracy with an industrial feudalism. They do not work well together. I do not think that they will endure together. They are antagonistic principles. We may say what Lincoln said of freedom and slavery: the country will become eventually all democratic or all feudalistic. The workingmen will lose their political liberty or they will gain their industrial liberty." The present situation, in other words, cannot permanently exist. It is of the very essence of "unstable equilibrium." It is our whole civilization back into the age of complete feudalism, or our whole civilization forward into the age of complete democracy! Nor is Dr. Gladden in any doubt as to which road the nation is to take. "If anything is clearly written in the book of destiny," he says, "it is that democracy is going to complete itself. That process has been moving steadily forward during the past century, and it is not likely to be arrested. Feudalism has made its last stand in the industrial realm, but it is not probable that it can hold that fortress." In other words, the time is surely coming when the workingmen will be no longer subjects, but fellow-citizens and freemen;

the common man will come to his own in the industrial realm; and our democracy will have fulfilled itself.

Even more striking is the testimony of Dr. Abbott. In an article in the "Outlook" for August 6, 1910, page 794, entitled "The Spirit of Democracy"—now embodied in the recently published book of that title—he describes the present system, "sometimes called capitalism, sometimes called the wages system." "Under this system a comparatively small body of men own all the tools and implements with which industry is carried on; the lands, the mines, the factories, the railways, the forests; and a great body of men do the work with these tools and implements, not owning them. The men who own the tools we call capitalists, the men who do the work with the tools we call laborers. Sometimes the laborers hire the tools from the capitalists and pay what we call rent; sometimes the capitalist hires the laborer to work with the tools and pays what we call wages." The evils of this system Dr. Abbott finds to be two —first, it "divides society into two great classes, more or less hostile"; and secondly, it "inevitably creates a concentration of wealth." And as these two evils contain within themselves all the germs of social dissolution, Dr. Abbott argues that the existing system must be destroyed or civilization itself disappear.

It is the destruction of this capitalistic system of industry for which Dr. Abbott, like Dr. Gladden, hopes, and which he believes is certain in the near future. "Many persons imagine," he says, "that the wages system has lasted from eternity and will last to eternity, because they have never known any other system. In point of fact, it was born about the beginning of the 19th century, and I do not believe that it will outlast the 20th century." Nor will anything less than the total destruction of the system end the evils which accompany it. "I do not believe," he says, "that regulation or gradual moral reform or charity will set the world right. I do not believe that the evils of our present industrial system will be cured by anything less than a radical change, though it may be, and I think it will be, a gradual one."

Now here, to my mind, is the one great fact of our era, and it is high time that this fact was understood and accepted of all. The problem that is now before us in the world of industry is not the problem of reform but the problem of reconstruction. Our task is not the task of rebuilding an imperfect or damaged social structure, which must endure forever, but the task of destroying an obsolete, outworn and unjust system, and erecting in its stead a new and better-ordered system. Our aim, in other words, is not charity but justice—not individual salvation but social redemption. We may differ as to the new social order which we shall establish in place of the old. We may go no farther than Dr. Gladden, who sees in the principle of "collective bargaining" the solution of our present labor difficulties. We may pass beyond this to the remedy proposed by Dr. Abbott, which he calls "industrial democracy," and which means the co-operative ownership of the tools of industry by those who use them, in such wise that the capitalist shall be the laborer, and the laborer the capitalist. Or we may go to the far extreme of socialism, which seeks the complete socialization of all capital by the collective ownership on a national scale, through the instrumentality of government, of all the means of production, distribution, and exchange. But, however, we may differ as to specific remedies, we must all agree that it is a new social order that we are after, and recognize him only as the public enemy who is contented with the system which now exists and whose farthest vision does not go beyond the possibility of making this existing social structure firmer and stronger. Tinkering and patching and repairing—accomplishing petty reforms here, there and elsewhere—may make the conditions of life a little more tolerable, may rescue some few individuals from utter misery and degradation, may reduce the death-rate by a fraction of one per cent. But such reform activity is like the patching of the stage-coach while the rails are being laid for the steam train. Nothing will avail today but an utter change—a rooting out of the old and a planting of the new—a revolution in the organization of the so-

cial structure. Said Jesus of Nazereth many years ago, "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles; else the bottles break and the wine runneth out, and the bottles perish: but they put new wine into new bottles and both are preserved."

Nor is this prospect of coming revolutionary change anything to be afraid of. The history of the world is nothing but the tale of unceasing change: and the annals of humanity are nothing but the story of the decline of one order of society and the rise immediately of another. The thing to fear is not the change, but such resistance to the change on the part of stupid and greedy reactionaries that the transformation will be retarded, and thus at last precipitated under conditions of violence and storm. "It is a perilous thing," says Dr. Gladden, "to deny the manhood of the common man. Kingdoms and thrones have been shaken by the refusal; the kingdom of capitalism is by no means secure against such an overturning. The danger of the hour, as it appears to me, is that our captains of industry will array against themselves the gathering might of resistless democracy and be trampled to dust."

And it is just here that the church can do its beneficient and perfect work. It is the business of the church, says Woodrow Wilson, to "set standards of revolution," and, more than this, as it appears to me, to persuade men to accept these standards and, like the Samurai of Japan, to offer gladly the sacrifices incurred by this acceptance. Least of all should the church set itself against impending change and permit itself to become the bulwark of the forces of reaction. To "prophecy" the future—to prepare the way of the Lord—to proclaim that the Kingdom of Heaven is at hand and to bid men to "watch and wait"—this is the social function of the church. And never was there greater need for the faithful and courageous discharge of this function than today.

OUR READERS' EXCHANGE.

[*We welcome to this page short communications from our readers touching any article that has been recently published in our columns, or dealing with any vital concern of our denominational activity or general religious interest. This is an "Open Court," our only insistence being that courtesy, pertinence and brevity shall be the manner of all our contributors.—EDITOR*].

Editor of THE UNITARIAN ADVANCE:—

I HAVE just noticed in the April number of the UNITARIAN ADVANCE, the publication of the substance of the address "Some Ways in Which We Can Promote the Cause of Social Justice," given by me in May, 1910, at the Arlington Street church, in connection with addresses given by Mr. Holmes, Mr. Brown, and Mr. Spargo.

You open the article by putting into my mouth this quotation:

"I'm but a stranger here,
Heaven is my home."

Don't think this. Don't believe it. I did not write such a sentiment, or ever inject it into an article of mine, or preach it, or believe it, and it does not fit me or my thought or belief any better than Artemus Ward's inverted meal bag fitted the "Shaker sister."

I do not know whether you intended to perpetrate a sly joke on me, or made a mistake in the place where you put this quotation. It does not belong to me. "I'm" not "a stranger here." I have lived here nearly sixty years and like it, and have rubbed elbows with my friends and opponents about every waking moment of that time since I began thinking for myself, which was quite early, getting more good out of it than I have given, taking a hand in all the work which came along helpful to others and myself. Not "a stranger here," on your life. I resent that.

As to a (presumably) far-away "heaven" being "my home," I must object. Don't say such hard things of me or make me say such lugubrious ones. From the quotation, it might be inferred that my home was somewhere in Boutwell's fam-

ous hole in the southern sky, and I was writing therefrom instead of from my home among New Hampshire hills which have looked down upon me for more than half a century with such inspiring beauty that it sometimes seems to me they rival or reflect heaven's golden splendors.

"Honest Injun," now, "hope-to-die-if-it-is-not-so," "cross-your-heart," Mr. Badger, did you intend that for a joke on me, or did you intend to put it at the head of the deparment conducted by "Brother John?" Everybody knows who is meant by "Brother John." Of course it is "John Haynes" whom we all affectionately love for the things he doesn't say and some of the things which, out of the warmth of his heart, he cannot help doing. Of course, again, we cannot all of us agree to his proposition to put dynamite under the church and blow it up and kill off the members for the sake of examining the lining of the cellar bottom to see whether it is theological, religious or socialistic. Kindly say you meant it for him. He can stand it better than I. Moreover I think he would enjoy the astronomical experience of the "sky hole" referred to. Only, look out. If stones are not handy he will be throwing revolutionary asteroids at you beside the crack of which Gatling guns will sound tame.

Now please do say in the next issue of the ADVANCE that I am not responsible for the quotation and the sentiment of it, which you have prefixed to my article, that you have "rubbed this joke in" for a whole month, and do not think I ought to stand it any longer, therefore publish this correction.

If you thought what I said ought to have a strabismal setting, or I was unsuited to my sublunary surroundings, you should have accorded me a cheerful funeral, and headed the article with some such lively sentiment as "Hark from the tomb," etc.

Dear Mr. Badger, how could you "double-cross" me so?

I know you do not know what that means, but I can explain by saying it is something like expecting a good live athlete to run in a hobble skirt.

CLARENCE E. CARR.

Editor of THE UNITARIAN ADVANCE:—

After all this "forceful talk" about the social state, this "virile and strenuous" argument, this caustic "arraignment" of our present civilization, this almost corrosive criticism (to use a bit of Cassonism) of our Unitarian faith and methods, by ministers of our own church, it is refreshing to read contributions like those of Dole, Fish, Bowen, Weil, Prescott and Henderson, in the ADVANCE of February last.

How true it is that "shouting anathemas against itself or denouncing the world as a whole without any definite, positive method for real progress, has never and never will do any lasting good"; that "the work of the church is to make better men," and that the sermons preached in our churches "should so inculcate those principles" (which underlie our faith) "that they should react to make a man earnestly desire to aid in every way in his power every one of his" —fellowmen!

When enough "better" men are imbued with the right principles, such men will improve social conditions about them.

The stimulating truths of our Unitarian faith can do what they are doing and have done; acting in the hearts of men, they will do more to mend social wrongs among us than all the sermons and addresses on the tariff, political economy, and other questions of the sort; more than all the "platforms" of political parties; more than enthusiastic meetings stirred up by earnest and learned speakers; more than well written essays on the social crimes of the day; more than screaming and ranting and shouting; yes, more even than the ballot. There are places for the discussion of politics, state and municipal administration, for the tariff, and, in books, such subjects have their legitimate and useful space, but surely they are not for the quiet hour of worship which the truly religious are prepared to devote to the worship of God in spirit and in truth; for the calm, sweet mood where praise and communion rise uppermost, and the soul responds with acute tension to the sights and sounds and general surroundings of the place and hour! Here, in this place and at this time, it is possible for

the right kind of a minister who handles the truth, to stir the right sort of a listener to the very depths of his soul, and so inspire him with high desires that he will go out of the church with potent resolves.

He will at once seek to help his fellowmen—he will be willing to work at what his hands find to do.

But if the minister preaches on tariff, the listener will probably use a human prerogative, and offer an opposing theory as equally demonstrable; mentally, he will do this, and feel more or less put out with the hour and the place, if not with the minister who did not know how to use it for spiritual uplift.

If the minister preaches on social wrongs and political grievances, the result will be much the same.

We do not go to church to have our minds agitated into strange and perturbing activities by problems we have thought of but left at home for the day. We have come to church to get the spiritual help churches are supposed to provide, in order to go home and be better prepared to solve these very problems which lie heavy on the soul of every good man.

"A church as I understand it," says Mr. Weil, "is a place where people may attend and receive inspiration to do their work and live their lives."

"My work takes me among hundreds of laboring men," writes Mr. Prescott. "I still believe that the churches, *our* churches, have made the real contributions to the relief of social wrong in America by inspiring and sending out—helpers of their kind" is part of Mr. Bowen's letter. How can any Unitarian read the very long list of such helpers who have been directed into their best activities by their Unitarian faith, without acknowledging that for adequate men our theology seems to be adequate; that, as a *vis a tergo,* it is vital enough to pass all needed force into religion and religious work; that it has demonstrated itself as adequate not only when in the form of "piety at rest," but as "piety in motion." Indeed, the last is what we may well call a determinative variation in the organic evolution of Unitarianism.

Speaking of Mr. Boynton's address, this is good:—

"Does he perhaps mean that he fails to find satisfaction in the impressions which he gets out of the theology of the rest of us?" and, "I should not expect to get any adequate theology from those who have not yet experienced a satisfactory religion."

After the "Social Justice" articles of Mr. Holmes, and the "Revolution of Religion" of Mr. Casson, I have enjoyed and felt the greater inspiration of what Mr. Fish says in his short letter. It has latent force—unliberated energy. I like this, especially in treating of the evils of civilization, or the inadequacies of our faith. I like to save a little of the good stuff in the bottle. I like to think that there is more in the sermon or the essay than we have heard or understood. I like to think that a man has not used up all his ammunition and is reduced to shooting off paper pads. That is the danger when we talk upon one theme all the time. "Purity of heart and clearness of spiritual insight are better qualifications for penetrating the deepest secrets of the Universe, than keenness of intellect or the widest range of modern knowledge."

Yes, and the sense of humor and sympathy which those who are loudest in denunciation seldom have.

I shall always have faith in the adequacy of our theology and in the effective inspiration and influence of our religion, as a power for good in all necessary avenues, so long as Unitarian men and women among us hold in their hearts and hands the import of the message.

E. S. Goodhue, M. D.

Holualoa, Hawaii.

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—We must live as much as we can for human joy, dwelling on sorrow and pain only so far as the consciousness may help us in striving to remedy them.—*George Eliot.*

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—There is one word which may serve as a rule of practice for all one's life: that word is "reciprocity." What you do not wish done to yourself, do not do to others.—*Confucius.*

SUNDAY RAIN.

We have had so many wet Sundays during the past few months that some extracts from an article under the above title by Mr. Frederick Sherlock, in the January number of his excellent magazine, the "Church Monthly," may be interesting.

"Sunday rain is so very different to any other rain. It is so wonderfully wet, and it is so dreadfully terrorizing! The strong, the healthy, the robust, absolutely quail in abject fear and dread in the presence of Sunday rain!

"The extraordinary fact remains that rain on a week-day does not count. Business engagements, garden parties, amusements, weddings, funerals, royal visits, open-air-political gatherings, club processions, going to see my grandmother, paying a visit to my wife's aunt's brother-in-law, all take place, rain or no rain, because you see it is only a week-day rain, and as a consequence it has none of the ghastly terrors of Sunday rain. The desolating destructive power of Sunday rain baffles description. It empties churches and destroys church life. It decreases collections, and greatly adds to the financial burdens of churchwardens. It crushes conscience and represses the religious instinct. It is an odd thing, too, that it breeds inconsistency, for the men who stay at home because of the wet rain are mostly those who grumble that sermons are dreadfully dry. It is a fertile maker of plausible excuses, and a subtle source against the habit of regular church-going; and, moreover, Sunday rain is so insidious in its attack that one who has got into the habit of forsaking church because of the shower of Sunday rain, by easy stages develops the faculty of discerning the arrival of the Sunday rain hours before it comes, and will gloomily finish up a hearty breakfast with the moody remark, 'I shall not go to church this morning; I can see it's going to rain, and besides my corn shoots so!'

"If it should happen to be wet next Sunday, will you, my brother, brave the terrors of the Sunday rain, just as if it were only week-day rain? Will you, my sister, put on your goloshes and comfortable waterproof cloak, and face the vigors of the downpour as if you were going to pay a neighborly visit, and quite forgetful of the fact that it is Sunday rain?"

ISLES OF SHOALS SUMMER MEETINGS.

THE Isles of Shoals Summer Meetings will begin this year Sunday, July 9, lasting through the week, to be followed, as usual, by the Unitarian Sunday School Institute, the week following. A most interesting program has been prepared, and everything promises a most interesting season. There is no fear, either, that the disagreeable experience at "The Oceanic" incident to last year's unfortunate management will be repeated. The management will in all probability be again in the hands of the people who so abundantly satisfied us in the seasons prior to 1910. Programs and full particulars can be obtained at 25 Beacon St., Boston, or at The New York Unitarian Headquarters, 104 East Twentieth Street. The rates will be, as hitherto, $14.00 a week or $2.50 a day, to those having membership certificates. These can be obtained of the Treasurer, Mr. Carl B. Wetherell, Morristown, N. J., (on payment of one dollar,) to whom all correspondence about rooms should be addressed.

THE PIMPERNEL.

What if, midst barren crags of heartless doubt,
That bleak, all mantling grace of faith repell,
Sudden a yearning memory from some past
gleam out
So slight and shy—heart's prayerful pimpernel!

THE NEW YORK LETTER.

THESE are the days when the thoughts of the workers are turning to a well earned rest. Summer plans have the right of way but they constitute only the foreground and the preparation for autumn campaigns. This month will see the closing of most of the churches for the summer. The Brooklyn ministers had plans for holding summer services of their own this year but after conferring with the other ministers of the greater city it was decided to unite in services like those of the past two summers which will be conducted at All Souls' Church on the summer Sabbaths by Rev. Leon A. Harvey who will again become the pastor-at-large of the metropolitan fold. Mr. Harvey's willingness to assume this summer task means peace and security of mind to every minister of the greater city in his vacation days.

The closing meetings of the various organizatoins have led to the suspicion that they have been keeping their best wine to the last. The Liberal Conferences were well attended for New York and the addresses were valuable. The daily papers, however, took scant notice of them though their columns were filled with trivialities. One questions whether liberal religion is getting an even break with the newspapers of New York who report only its sensations. Possibly some of our organizations should have an energetic press committee to use this neglected and valuable means of publicity and extension.

The last meeting of the Unitarian Club still sends forth its echoes. Every aspect of race prejudice as seen from below was set forth. Booker Washington was rarely more eloquent.

The New York League of Unitarian Women held its spring meeting, as its custom is, with one of the outlying societies and chose for that honor this year the Montclair Alliance. The day was perfect. The spring had put on its glorious apparel. Rev. Anna Garland Spencer who made the address of the day on "The Social Causes of Poverty" was eloquent and convincing. The attendance was large. Everything combined to make the last meeting over whtich Mrs. Wheeler was to preside a fitting conclusion for her two splendid presidential years. Mrs. Gilson of Elizabeth assumed her new duties as president gracefully and forcefully.

The Liberal Ministers' Luncheon Club listened to a searching talk at its May meeting by Magistrate Joseph E. Corrigan, who has taken such direct issue with Mayor Gaynor on the police and criminal conditions in New York. The president of the club, Rev. A. C. Nickerson, our well-beloved Plainfield minister, has been compelled to withdraw from his pastorate and all other activities temporarily on the advice of his physician. A complete rest is already yielding results and he will be ready to resume his work with the autumn.

The pioneer of the Woman's Suffrage Parade which made such a deep impression on the press and public of New York City was our own Rev. Antoinette Brown Blackwell who came all the way from Martha's Vineyard to participate in it. All who rode with her that day were likewise of the liberal faith and many among those who marched with that rare courage which dares to face even the possibility of ridicule were from our liberal churches. It would be interesting to learn the connection between liberalism in religion and liberalism in politics and economics which the inevitable presence of religious liberals on the firing line of every social battlefield demonstrates.

The directors of the Middle States Conference have had a hard wrestle with the problem of the relation of the Conference to the American Unitarian Association, which pavs half the salary of its secretary. In seeking to define the relationship more definitely it was found that there was an almost equal division of opinion on the board. The business men on the board and the older ministers felt that business efficiency was the first desideratum and proposed that the initiative and responsibility rest wholly with the American Unitarian Association. The younger ministers felt that local autonomy was the *sine qua non* of a congregational organization and sought to have all the initiative and control with the officers and directors of the Conference. Not for years has any question evoked the interest and attendance which this has. After hours of keen debate those in favor of local autonomy won the day and submitted their proposition to the American Unitarian Association. The Association did not see its way clear to accept this but in its turn suggested a divided responsibility, each to pay half the salary of the secretary, each to share in his election and direction. This was accepted without a dissenting vote by the directors of the Conference after they had expressed themselves as interpreting it to mean that the initiative rested with the Secretary by virtue of his office and that the Association was to exercise control only in the expenditure of money made by them for new work. The result of the long and serious consideration has still left a divided responsibility but a more clearly defined one.

The New York League of Unitarian Women mothered and financed a movement which seems to have possibilities. At Vassar College services are held in the college chapel on every Sunday except the first of the month. Attendance upon these college services is compulsory but on the first Sunday the students are free and expected to attend services in Poughkeepsie. The liberals who conduct the college services are very few and the Unitarian and other liberal students who had no place to go on the "town Sunday" made known their needs. The League arranged to have Rev. John Haynes Holmes preach in Poughkeepsie on the first Sunday of May. Careful arrangements and full announcements were made by the liberal students who seem to have the right spirit and to possess capacity for

initiative and organization. An attendance of ninety welcomed Mr. Holmes in the hall which had been rented and the occasion was a happy and succesful one. The need of the students is real and not at present met though a Society of Friends exists in the town. The cost of isolated Sundays is rather large as the visiting clergyman must spend Saturday night in Poughkeepsie and a hall be rented. A local movement with what support the college girls can give to it seems to be a real need.

The church in Ridgewood which has few equals for sheer fidelity has decided that the time has come when it should have a minister wholly its own. Heretofore it has shared with the Passaic or Hackensack churches and in both alliances the minister has lived in the other parish. A special effort to raise funds has been made and Ridgewood will soon enter upon its independent way. No church ever more richly deserved to succeed and its conquering spirit is enheartening. The youngest of the New Jersey churches, Summit and Jersey City, lend to each other a helping hand by sharing Mr. Ives' ministry until they too shall have grown to independence. The one church of our faith in the southern part of the state faces a hard situation which is apparent when one realizes that Vineland, a community of five thousand inhabitants supports seventeen churches, three of which are Baptists and several Presbyterian. The Unitarian is the only church of the Liberal faith. It has the rare fortune to have in the ministry of Mr. Gilbert the presence of a scholar and a man of sweetness and light whose presence would grace a city pulpit were it not that his health requires and his modest and contented spirit loves the quiet village life. It is a page of inner history like unto the olden time.

In these days when the Alliances and the Sunday Schools are drawing more closely together in their righful intimacy the Alliance of Rutherford has an interesting practice. Three of the ladies of the Alliance, designated and changed from week to week, agree to visit the Sunday School and each agrees to put a quarter in the collection. The men have become interested so each of the ladies takes her husband and he too gives his quarter. So the attendance is increased by six weekly and the collection gains materially and the mutual interest of Alliance and Sunday School is quickened and strengthened.

All these things are interesting and profitable but one cannot but wonder if metropolitan liberalism in this enlightened day should not be spending dollars where it now spends cents and reaching thousands where it now reaches scores. Are we adequately conceiving and meeting our opportunity?

EDGAR SWAN WIERS.

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NEW ENGLAND LETTER.

THE interest of nearly every evangelical church in New England continues to be centered in a most ambitious demonstration of missionary enterprise familiarly known as the "World in Boston." This exposition seeks to visualize in definite and graphic form a wide range of activities in which the Christian churches of America are engaged in foreign lands. Denominational demonstration is reduced to a minimum, there is little display of dogmatism, and the predominating emphasis upon the principles of humanitarianism is apparent. To be sure an unfortunate note of dissent has been sounded by one religious journal which submits that the great pageant given in connection with this exposition savors of the opera, and that it surrounds the young people who take part in it with a pernicious influence. Much of this seems very strange to the average Unitarian and yet the chances are that the visits which many members of our churches have made to this enterprise have been highly instructive. Much of the prejudice of Unitarians against foreign missionary work has been due in the past to ignorance. There is just a chance that some of it has been due to selfishness. But whatever our attitude may be, there is no overlooking the fact that thousands of educated American men and women are leaving their homes and native country every year to carry the best of American civilization and the spirit of Christianity, as they interpret it, to great masses of people who are sorely in need of these uplifting influences.

Such spirit of internationalism however, has expressed itself in our Unitarian churches by a hearty welcome which has been accorded the treaty of arbitration which is under the consideration of the governments of the United States and Great Britain. A number of our prominent churches have taken official action in commending President Taft for his enterprise in the matter, and they have solemnly engaged and pledged themselves to do whatever in them lies to further the cause of peace and good will, and to uphold the American government in its efforts to establish a tribunal for the settlement of international disputes. Among the churches which early took action in this matter were those in Lynn, and the Second church in Boston.

On the afternoon of May the fourteenth a significant and impressive service was held in the Church in West Newton, the occasion being the dedication of a beautiful window placed in the east wall of the building as a memorial to the late Francis Tiffany, for seventeen years minister of the congregation. He was so well and widely known that the characterization by Mr. Jaynes will make a strong appeal to many people. In the course of his sermon Mr. Jaynes said:

"He possessed an exceptional power of imagination. We called him original and were startled at his strange interpretations; but what he saw was not fanciful. He had simply passed over the commonplace and had gone further and deeper than many were able to go.

"And how rich he was! I never knew another who was so opulent in literary and historic resources and who so easily made the

best things of the past serve his need. I have seen him take a naked little idea, seemingly of plebian birth, trace its lineage back through noble lines, clothe it with jewelled garments drawn from the literary wardrobes of other days, until I felt as though I were in the presence of royalty itself."

The window which is beside the corbel, a memorial to Esther Alison Tiffany, the minister's wife, is in three sections and as a symbolical design, portraying the fine arts paying tribute to the sentiment of religion. The memorial is the gift of former parishioners.

Many churches are planning on extensive alterations and improvements upon their buildings during the approaching season. Prominent among these is the first parish in Arlington. This village according to the last census, is reported to be one of the most flourishing and rapidly growing in this section of the country. The ambitious plans of the Unitarian church seem to indicate that it shares a generous portion of this prosperity.

The spring meetings of two of the largest federations of Young People's organizations have just been held and in both instances there were unmistakable signs of unusual interest and energy. The Boston Federation was held on the 30th of April at the Church of the Disciples with an attendance of 175 delegates while about the same number attended the meeting of the South Middlesex federation held on May 7 at the First Parish church, Cambridge. The energies of the Unions in and about Boston are being directed toward the success of the biennial bazaar which takes place some time in November. This is always an important social occasion, and it is hoped that a large amount of money will be raised this fall to meet the various enterprises which the national union is carrying on. The significant feature of the Cambridge meeting was the report of the committee appointed to recommend certain forms of social service in which the federation might engage. It was found that the only other group doing any such work was the Boston federation, and the recommendations were based upon their experience.

The vacancy in the church in Melrose has been filled by the acceptance to its pastorate of Rev. Otto Duerr of Everett, Wash. Mr. Duerr is a native of Madison, O., and was educated at Ohio University and at the Pacific Unitarian school at Berkeley, Cal. On the evening of May 12th a farewell reception was given by the First Church in Quincy, to Rev. Charles B. Ames, the assistant pastor who is soon to leave. A substantial gift of gold was presented to Mr. Ames.

The pulpit of the important church in Taunton made vacant by the removal of Mr. Metcalf to Winchester, is to be filled by Rev. Francis R. Sturtevant of the Channing church, Dorchester. It was a situation of strong challenge that Mr. Sturtevant accepted five years ago when he went to Dorchester, and he has met with most unusual success. He has been an indefatigable worker and has demonstrated that hard work and patience are still far superior to any royal road in the solution of a difficult problem. Both Mr. Sturtevant and the Taunton church are open to the heartiest congratulation. Two other important churches have installed ministers, and as they are churches with a reputation for long settlements it is hoped that these will prove no exception. On the afternoon of May 12 Rev. Arthur B. Whitney was installed at the first parish in Plymouth, and on the evening of May 18th Rev. Abraham Rihbany was installed as minister of the Church of the Disciples.

A. H. R.

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ISLES OF SHOALS (N. H.) SUNDAY SCHOOL INSTITUTE.

This year's season begins Monday, July 17, and closes Friday the 21st. The following courses have been arranged:—

I. Rev Franklin D. Elmer, of Poughkeepsie, N. Y., will give a course of five lectures on principles and practice of Sunday-school work, under the general title *"The Master-Teacher in the School of the Church."* Mr. Elmer has accumulated one of the largest exhibits of Sunday-school materials in existence, a part of which will be exhibited and used in illustration of his lectures.

II. Prof. Nathaniel Schmidt, Ph. D., of Cornell University, will give three lectures on biblical subjects, his titles being, *"Isaiah," "Job,"* and *"The Fourth Gospel."*

III. Rev. W. I. Lawrance, President of the Unitarian Sunday School Society, will give two Bible readings in the Book of Genesis. He will also conduct a series of conferences on Sunday-school methods.

IV. Mrs. Clara B. Beatley, Chairman of the Committee on Education of the Church of the Disciples, Boston, will conduct a conference on *"The Graded Sunday School."* Mrs. Clara T. Guild, Dean of the Tuckerman School, will conduct a conference on *"The Adaptation of Kindergarten and Other Public School Methods to Religious Education."* Mrs. Caroline B. Lawrance will conduct a *Bible-Marking Hour,* guiding in the selection of passages for reading and memorizing in Sunday-school work.

V. A course of evening lectures on subjects of interest and value to Sunday-school workers. Speakers and topics to be announced later.

For full particulars and prospectus address Rev. William I. Lawrance, 25 Beacon St., Boston, Mass.

MEADVILLE CONFERENCE LETTER.

IT is evident, from the reports of Missionary activity submitted at the meeting of the Meadville District Conference, held at Dunkirk, that there is a great measure of missionary spirit in the district, as well as a great measure of the power that overcomes difficulties and that refuses to give up under pressure of burdens and disappointments.

The church at Wheeling, West Virginia, where Mr. Molyneaux preached his farewell sermon Easter Sunday, is bravely taking hold of the situation created by his resignation, and is showing a decided spirit to overcome these difficulties. The work of the church is held well in hand by the various interested persons, and with an uninterrupted course of supplies until a new minister can be settled, the church at Wheeling will hold its own.

The church at Franklin, Pa., is listening to supplies and candidates for its vacant pulpit. The attendance has somewhat fallen off, during the time the pulpit has been vacant, but the real nucleus of interested men and women are holding on in a very determined spirit.

Mr. S. E. Lindridge, of the Meadville Theological School has revivified the New Castle church by his work there since November last. The congregations of fifty or sixty persons are meeting each Sunday in a hall which they have recently hired and furnished, and plans are being made for the pursuance of a determined and extensive work. The Women's Alliance should be particularly commended for the work that they have done in this reorganization of the New Castle Church. Only a handful, known as the "faithful six", they have been successful to a remarkable degree, both in the spirit that they have succeeded in engendering in the movement and in the material assistance that they have rendered.

Mr. C. A. Wing, and Mr. W. B. Watson, of the Meadville Theological School, are carrying on missionary work at Garrettsville, O., and Columbus, Pa., respectively. The movement of Garrettsville is one of some age. Various Meadville men having carried on the work there. Garrettsville is a small town, but there is a band of liberal persons, who respond enthusiastically to the work that is being done, and who spread influence of that work quietly throughout the whole community.

The work at Columbus, is a new venture in which Mr. Watson has been so far remarkably successful. There is a union church at Columbus, which is available for our work and there are, both in Columbus and in Corrv, which is connected by trolley, remnants of former Universalist congregations, who are co-operating heartily in this new movement. Interesting experiments in rural institutional work are being carried on under the direction of Mr. Sechrist of the Meadville Church in nearby farming communities which are promising experiments. Further work is projected for the summer in towns adjacent to Meadville, such as Saegertown and Cambridge Springs.

Aside from the mission movements, there are interesting reports from all of the older churches in the Conference District, the women particularly reporting remarkable activity in the Alliance work of the various churches. Some interesting features of these reports include the hospitality committee of the Erie Alliance, which has made two hundred and fifty calls during the past year, and the birthday parties given by the same Alliance as social features centering about the birthdays of some of their members; the study by the Jamestown Alliance of "What Unitarianism is"; the musicals given at homes of the members of the Buffalo Alliance under the auspices of committees, who are attempting to raise the annual funds without giving the usual church fair, and the energy of the ladies of the Dunkirk Alliance in helping to discharge the church debt. The Erie ladies also report meetings during the summer at which they sewed rags which were later woven into rugs, and the Buffalo Alliance reports the use of agricultural papers for Post Office Mission advertisements.

Marietta, Ohio, reports the development of interdenominational service on the part of its minister and people among a number of weak Universalist churches in the county, where there are no ministers.

The conference, as a whole, is putting forward efforts to co-operate with the Universalist churches scattered through the District which have no preachers. The differences between the two denominations are so slight and the fundamental likenesses are so great that it would seem a simple and a wise thing for the two to work together wherever they like. The Universalists have the property in several towns, and the Unitarians can furnish the supplies from Meadville and the nearby churches to the evident benefit of the liberal cause.

The Parkside church of Buffalo has been in charge of Rev. Mr. Boynton, of the First Church during the past year, who has preached there each Sunday afternoon, at half past four. The remarkable phase of the life of this church is its flourishing Sunday School, and great credit must be given to its busy Alliance for the work that they have done, both in a material way and in creating a positive social atmosphere.

Just outside of Buffalo is a rapidly growing new suburb, known as Hamburg. Several families of the First Church, who are making their homes there, came to the conclusion that they needed some Unitarian influence in that community. Mr. Boynton offered to preach for them on Saturday evenings and after one or two meetings the hospitality of the local Presbyterian Church was extended for these meetings. A promising Sunday School has been established and a vigorous Alliance has grown up, which is carrying on a considerable work, while the men interested in the movement are providing a club house and gymnasium for the young men of the town.

The First Church at Pittsburg is carrying on its usual many lines of social and educational

work. Dr. Mason is looking after the Homestead Congregation, which has been without a minister since Mr. Tischer went to Dunkirk.

In the North Side Church of Pittsburg, the Women's Alliance is arranging for a station for the distribuiton of milk under the auspices of the Milk and Ice Association at the church this summer, and the organization of Mothers' Classes to continue during the summer, with a regular course of talks, particularly on the care and feeding of babies. A Men's Club has been organized in the North Side Church, which is already taking a prominent part in the great Pittsburg movement for pure politics, in the form of a new City Charter.

C. E. SNYDER.

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MEADVILLE INSTITUTE FOR RELIGIOUS EDUCATION.

Meadville, Pa., June 26—July 10..

The following courses are announced:—

I. Prof. Francis A. Christie, D. D., of the Meadville Theological School on *"How Christian Dogma Arose, and its Relation to Christian Experience."*

II. Rev. J. T. Sunderland, author of "The Bible, Its Origin, Growth and Character," on *"The Use of the Bible in Religious Education.'*

III. Rev. William I. Lawrance, President of the Unitarian Sunday School Society, will give lectures and conduct conferences on subjects relating to the conduct of Sunday Schools.

IV. Miss Marian Dudley Richards, of Brookline, Mass., will assist in the instruction with several lectures and conferences.

V. Evening lectures of a general character will be given by Rev. L. W. Mason, D. D., Rev. Michiel C. van M. Broeckman, D. D., and Rev. J. H. Applebee.

Expenses for two weeks will be:

Board, $10.00; membership, $3.00; room, $2.50.

For prospectus and fuller particulars address the Secretary, Rev. Henry T. Secrist, Meadville, Pa.

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NOTICE.

University student, 26 years of age, married, graduate of Harvard College, travelled extensively (including Holy Land) experienced speaker, offers his services during the summer without charge as preacher to any congregation near Boston which will grant their pastor a vacation he would not otherwise have. Appropriate references will be furnished upon interview, which must be in Boston not later than June 25.

Reply at once to A. B. C., UNITARIAN ADVANCE, 104 E. 20th St., N. Y.

THE BOSTON ANNIVERSARY MEETINGS.

IT was very hot when we reached Boston: a record-breaker in outward temperature, we were told. It was prophetic. The outward temperature fell suddenly and substantially before the middle week: which had no prophecy about it perhaps: but by the middle of the week things not of outward temperature got very hot, indeed, and what had some resemblance to an electric storm passed over the serenity of our usually tranquil convocation. No greater disaster happened perhaps than the shattering of one or two well-prepared programs before the stress of unprogrammed business.

The beginning of things Monday was with a well-attended ministers' meeting at Channing Hall, where Rev. A. M. Rihbany, the new minister of The Church of the Disciples in Boston, gave a delightful address on "The Oriental Christ and the Western World." Before that, came a little breeze occasioned by the introduction of certain resolutions imported from New York, which were destined to play a larger part at a later gathering.

Monday afternoon was the great gathering time of the National Alliance of Unitarian and other Christian Women, at the South Congregational church. This was a public meeting to which all the men were invited,—and some came. After an earnest devotional service conducted by Rev. Margaret B. Barnard of Rowe, Mass., three very practical and illuminating addresses were given on concrete aspects of missionary work. Rev. Elizabeth Padgham of Rutherford told of "The Church and the Growing Girl,"—and told it well. From far-off Bellingham, Washington, Rev. F. A. Weil told of the land "Where Unitarianism is Still New," and his was surely the spirit and zest of the eager pioneer. Rev. F. R. Griffin obviously knew what he was talking about when he told of "Unitarian Work in a Conservative Community," for he came from Montreal, Canada, where the liberal ministry is not all clover, though he is himself proving that it is not all discouragement.

Monday evening brought the Reception at Hotel Somerset, where President

Samuel A. Eliot of the American Unitarian Association, with Mrs. Eliot, President William I. Lawrance of the Sunday School Society with Mrs. Lawrance, President Southworth of the Meadville School, and Mrs. James A. Beatley received. The heat reduced the attendance somewhat, but even then it was a large company.

Tuesday morning the ministers went one way, and the women of the Alliance went another. The women's way was to the South Congregational Church where officers were elected and business transacted. If anything exciting happened we have not yet heard of it (for we were of those who went the other way). We are sure at any rate that things worth while were done.

The ministers' way was to the Second Church, where The Berry Street Conference was held, (ministers only). The topic was "Socialism." Prof. N. P. Gilman of the Meadville School had prepared the paper, but owing to the condition of his voice it was read excellently by Rev. Mr. Park of Boston. It was a scholarly paper with not a few clever passages: it dealt exclusively with the Marxian School of Socialism which has an interesting archeological interest. The discussion which followed was animated, with Messrs Holmes, Dole, Cummings, Gifford, Williams and Cooke, for chief speakers—nearly all of them representing the Socialist or "near Socialist" point of view.

Tuesday afternoon's session was the opening of the eighty-sixth annual meeting of the American Unitarian Association. A short devotional service conducted by Rev. Frank S. C. Wicks, of Indianapolis introduced the session. Rev. Lewis G. Wilson, secretary of the Association, read an enjoyable annual report; the treasurer, Mr. Lincoln, said things about as usual regarding finance; numerous resolutions were presented to be heard from, next day; proper committees were appointed; greetings from England were brought by Rev. Matthew R. Scott, of Leeds, whose address was most witty and energetic; greetings from the Pacific Coast Conference, by Rev. John H. Lathrop, now of Brooklyn, N. Y., but recently of Berkeley, Cal.; from the Rocky Mountain Conference, by Rev. David Utter, D. D., of Denver, and from the Islantic Unitarian Association by Mr. Thorberger Thorvaldson. Then came President Samuel A. Eliot's earnest and stimulating annual address, about "What We Might Do Together—A Practical Ideal."

The Anniversary Sermon came Tuesday evening, With Rev. Samuel M. Crothers, D. D., of Cambridge, as preacher. It was all just like Crothers: fine, high-idealed, broad-visioned, sane, prophetic, inspiring, with flashes of humor and practical common sense not lacking. A large congregation was present, and it sang well.

And the next day was Wednesday: the great day of the annual business meetings. There was a nice program printed in the book; some of it came off, and some of it didn't; but the things which made the meeting of the day real for the most part were not in the program, though most of them were not unexpected. For everybody was expecting Insurgency—and it was there.

It began at the beginning: for the very first order of the day was the report of the Committee of Nominations and the election of officers and directors, and trouble lay in wait just there. Certain ministers of Greater New York and vicinity (including Philadelphia) protested the nomination of Sen. Duncan U. Fletcher of Florida on account of his action on the "Lorimer Case," and the whole morning session was devoted to eloquence on this issue. The New York men did not question Sen. Fletcher's personal virtues, or his proper Unitarianism; they did not attempt to read him out of the fellowship or declare him heretic, or abridge his right of private judgment or personal responsibility of conscience. To do any of these things would have been un-Unitarian to the last degree. They simply said that the public record of Sen. Fletcher in the Lorimer Case did not mark him as a proper representative to be singled out for the conspicuous distinction of honor which election as Vice-President of our national body involved. The protest of the New York ministers

was presented by Rev. John Haynes Holmes in a carefully prepared address, which for eloquence and power of moral earnestness was one of the most notable addresses heard for a long time in our meetings, however one might agree or disagree with his point of view. The applause which greeted its climax was a prolonged and eager ovation. On the other hand, Senator Fletcher's two pastors, Rev. A. J. Coleman of Jacksonville, Fla., and Rev. U. G. B. Pierce, of Washington, D. C., chaplain of the U. S. Senate, presented eloquent and impassioned defences of the Senator's position and tributes to his personal character, and resolution from All Souls' Church in Washington, D. C., strongly denouncing the attitude of the New York ministers and endorsing Sen. Fletcher, were presented. It was much past lunch-time when the "previous question" was moved; (who ever remembers hearing that motion made in a Unitarian meeting before?) and the amendment removing the protested name from the official ballot was lost by a decisive vote: and then the ballots were cast and adjournment for lunch came.

In the afternoon the result of the election was announced: 115 out of 460 ballots were lost to the Senator from Florida; and some other indications of an insurgent temper were manifested at other points in the official ballot.

Meanwhile Hon. Horace Davis of San Francisco reported for "the Unitarian Commission on the Church and the Social Question," in a spirited address; and then the report of the Business Committee was in order, Hon. Adelbert Moot, of Buffalo, acting as the chairman. This committee reported favorably on resolutions commending President Taft's measures for International Arbitration; creating an apportionment commission for raising missionary funds; extending the congratulations of the Association to Rev. George Bachelor, the retiring editor of *The Christian Register,* and on other kindred interests. A resolution commending the project of removing the Meadville School to Chicago (without entering into the legal issues involved) gave rise to considerable discussion, but was finally carried by unanimous vote. From the directors of the Conference of the Middle States and Canada came a proposition that as the endowment funds of the A. U. A. had now reached a point safeguarding the future of our cause, hereafter all bequests coming to the A. U. A. without restrictions be immediately applied to energetic church-extension activity. Rev. Caleb S. S. Dutton of the Second Church in Brooklyn presented this resolution in behalf of the Middle States directors and a most heated discussion ensued. Manifestly the ministers from the Greater New York section (most of them young men) had definite convictions and resolute ideals, and they gave vigorous account of themselves. Some hard-headed business men of Boston and vicinity also had some things to say, and not all the aggressive enthusiasm of prophetic juvenility was from beyond the Hudson. The rashness of one apostle of insurgency gave occasion for perhaps one of the two most dramatic incidents of the day, when President Eliot's earnest though quiet insistence of the deeply religious aims of the officers of the Association brought forth a tremendous ovation of confidence from the great audience present. The matter was brought to a conclusion satisfactory to the large majority of the delegates in an amendment presented by Rev. Adelbert Hudson, simply giving to the directors discretion to use such proportion of the unrestricted funds for church-extension work as seemed to them warranted. It was now six o'clock: not a speaker of the afternoon program had been heard: yet nothing but adjournment was possible, and some very interesting and inspiring addresses were undoubtedly lost. Yet we cannot believe the time entirely ill-spent. The storm-centre of innovation was undoubtedly the New York group: the same men who has so vigorously carried on the campaign against Senator Fletcher. Their spirit was not compromising—perhaps not even conciliatory: their plan of campaign was obviously poorly worked out, and their tone of aggressiveness not without exasperating qualities. But no one can doubt that behind it was a genuineness of moral

purpose and a certain valor of innovating enthusiasm which shall prove not unprofitable assets in our denominational furnishings. In a somewhat trying day one cannot but commend the dignity, patience, fairmindedness and inexhaustable good humor of the presiding officer, Dr. Eliot.

A somewhat daring experiment was made, Wednesday evening:—a "Layman's Meeting" with the floor reserved for men, and every speaker a layman. The day had been strenuous, and while every seat on the floor was not filled, the attendance was gratifying and the speaking good. Dr. Charles W. Eliot, ex-president of Harvard University, presided; Adelbert Moot, Esq., of Buffalo, Hon. Clarence E. Carr of New Hampshire, and Hon. Horace Davis of San Francisco, divided the time,—three speakers of distinctive contrasts of manner and matter of speaking, but with the one enthusiasm, The daring experiment proved worth while.

Thursday brought no meeting of greater importance, perhaps, than that of the Meadville Alumni Association before whom came the issue of the removal of the Meadville School to Chicago. We go to press too early to report the results of that meeting; indeed the events of the closing days of the week are only for prophetic conjecture and we are modest to venture such. It all looks well in the program; and things do not often fail that are programmed for anniversary week—except on the days when business can interrupt. The Sunday School meeting of Friday will surely be great days; not only because the programmes are so good, but because of the new spirit of virility which is now dominant in Sunday School circles. We regret that we cannot tell the full story.

What is our verdict for the week as a whole? We are sorry that the disagreeable incident of a controversy of personality entered in, to mar its genial good spirit. The issue involved in the Fletcher incident, so far as it is personal, was unfortunate; possibly the action of the protesters hasty and ill-advised. Yet on the other hand, who shall say that this manifestation of sensitiveness as to the perservance of our high traditions of civic righteousness and political idealism was unwarranted, or that it would have been better to pass over without attention the identification of one distinguished for denominational honor with a tradition of public service not to the level of our high ideals? The somewhat aggressive assertiveness of the young group of ministers from New York, moreover, gave offence undoubtedly to not a few of their New England friends. Yet who shall say that his exuberant eagerness of denominational initiative centered at another place than the normal centre of Unitarian tradition in Boston, may not bring portent of an accumulating denominational strength which shall ripen into quiet for which we shall all rejoice?

At any rate some of the traditions for which THE UNITARIAN ADVANCE is committed received no set back at the Boston meetings.

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FALL TERM OPENS

WEDNESDAY, SEPTEMBER 20

For Catalogue Address

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FOR the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.

For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life,—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.

Daily News Passaic, N. J.